

JOSEPH ADDISON *and* SIR RICHARD STEELE

1672–1719

1672–1729

ADDISON: [Party Patches]

The Spectator, No. 81, Saturday, June 2, 1711*Qualis ubi audio venaium murmure tigris
Horruit in maculas¹——*—STATIUS, *Thebaid* II.128

About the middle of last winter I went to see an opera at the theater in the Hay-market, where I could not but take notice of two parties of very fine women that had placed themselves in the opposite side boxes, and seemed drawn up in a kind of battle array one against another. After a short survey of them, I found they were *patched* differently; the faces, on one hand, being spotted on the right side of the forehead, and those upon the other on the left. I quickly perceived that they cast hostile glances upon one another; and that their patches were placed in those different situations as party signals to distinguish friends from foes. In the middle boxes, between these two opposite bodies, were several ladies who patched indifferently on both sides of their faces, and seemed to sit there with no other intention but to see the opera. Upon inquiry I found, that the body of Amazons on my right hand were Whigs; and those on my left, Tories; and that those who had placed themselves in the middle boxes were a neutral party, whose faces had not yet declared themselves. These last, however, as I afterwards found, diminished daily, and took their party with one side or the other; insomuch that I observed in several of them the patches, which were before dispersed equally, are now all gone over to the Whig or Tory side of the face. The censorious say that the men whose hearts are aimed at are very often the occasions that one part of the face is thus dishonored and lies under a kind of disgrace, while the other is so much set off and adorned by the owner; and that the patches turn to the right or to the left, according to the principles of the man who is most in favor. But whatever may be the motives of a few fantastical coquettes, who do not patch for the public good, so much as for their own private advantage, it is certain that there are several women of honor who patch out of principle, and with an eye to the interest of their country. Nay, I am informed that some of them adhere so steadfastly to their party, and are so far from sacrificing their zeal for the public to their passion for any particular person, that in a late draft of marriage articles a lady has stipulated with her husband that, whatever his opinions are, she shall be at liberty to patch on which side she pleases.

I must here take notice, that Rosalinda, a famous Whig partisan, has most unfortunately a very beautiful mole on the Tory part of her forehead; which, being very conspicuous, has occasioned many mistakes, and given an handle to her enemies to misrepresent her face, as though it had revolted from the Whig interest. But whatever this natural patch may seem to intimate, it is well known that her

1. Cowley's translation of these lines is quoted in the body of the essay.

notions of government are still the same. This unlucky mole, however, has misled several coxcombs; and, like the hanging out of false colors, made some of them converse with Rosalinda in what they thought the spirit of her party, when on a sudden she has given them an unfortunate in her mole, Nigranilla is as unhappy in a pimple, which forces her, against her inclinations, to patch on the Whig side.

I am told that many virtuous matrons, who formerly have been taught to believe that this artificial spotting of the face was unlawful, are now reconciled by a zeal for their cause, to what they could not be prompted by a concern for their beauty. This way of declaring war upon one another puts me in mind of what is reported of the tigress, that several spots rise in her skin when she is angry; or as Mr. Cowley has imitated the verses that stand as the motto of this paper,

She swells with angry pride,
And calls forth all her spots on every side.

When I was in the theater the time above-mentioned, I had the curiosity to count the patches on both sides, and found the Tory patches to be about twenty stronger than the Whig; but to make amends for this small inequality, I the next morning found the whole puppet show filled with faces spotted after the Whigish manner. Whether or no the ladies had retreated hither in order to rally their forces I cannot tell; but the next night they came in so great a body to the opera that they outnumbered the enemy.

This account of party patches will, I am afraid, appear improbable to those who live at a distance from the fashionable world; but as it is a distinction of a very singular nature, and what perhaps may never meet with a parallel, I think I should not have discharged the office of a faithful Spectator had I not recorded it.

I have, in former papers, endeavored to expose this party rage in women, as it only serves to aggravate the hatreds and animosities that reign among men, and in a great measure deprives the fair sex of those peculiar charms with which nature has endowed them.

When the Romans and Sabines were at war, and just upon the point of giving battle, the women, who were allied to both of them,² interposed with so many tears and entreaties that they prevented the mutual slaughter which threatened both parties, and united them together in a firm and lasting peace.

I would recommend this noble example to our British ladies, at a time when their country is torn with so many unnatural divisions that if they continue it will be a misfortune to be born in it. The Greeks thought it so improper for women to interest themselves in competitions and contentions that for this reason, among others, they forbade them, under pain of death, to be present at the Olympic games, notwithstanding these were the public diversions of all Greece.

As our English women excel those of all nations in beauty, they should endeavor to outshine them in all other accomplishments proper to the sex, and to distinguish themselves as tender mothers and faithful wives, rather than as furious partisans. Female virtues are of a domestic turn. The family is the proper province for private women to shine in. If they must be showing their zeal for the public, let it not be against those who are perhaps of the same family, or at least of the same religion or nation, but against those who are the open, professed, undoubted enemies of their faith, liberty, and country. When the Romans were pressed with a foreign enemy, the ladies voluntarily contributed all their rings and

2. The Romans had provided themselves with wives by treacherously seizing a number of Sabine women, who were consequently allied by blood to the one side and by marriage to the other.

jewels to assist the government under a public exigence; which appeared so laudable an action in the eyes of their countrymen, that from thenceforth it was permitted by a law to pronounce public orations at the funeral of a woman in praise of the deceased person, which till that time was peculiar to men. Would our English ladies, instead of sticking on a patch against those of their own country, show themselves so truly public-spirited as to sacrifice every one her necklace against the common enemy, what decrees ought not to be made in favor of them?

Since I am recollecting upon this subject such passages as occur to my memory out of ancient authors, I cannot omit a sentence in the celebrated funeral oration of Pericles, which he made in honor of those brave Athenians that were slain in a fight with the Lace-demonians.³ After having addressed himself to the several ranks and orders of his countrymen, and shown them how they should behave themselves in the public cause, he turns to the female part of his audience: "And as for you," says he, "I shall advise you in very few words. Aspire only to those virtues that are peculiar to your sex; follow your natural modesty, and think it your greatest commendation not to be talked of one way or other."

ADDISON: [The Trial of the Petticoat]

The Tatler, No. 116, Thursday, January 5, 1709–10

—*Pars minima est ipsa puella sui.*—OVID¹

The court being prepared for proceeding on the cause of the petticoat, I gave orders to bring in a criminal who was taken up as she went out of the puppet show about three nights ago, and was now standing in the street with a great concourse of people about her. Word was brought me, that she had endeavored twice or thrice to come in, but could not do it by reason of her petticoat, which was too large for the entrance of my house,² though I had ordered both the folding doors to be thrown open for its reception. Upon this, I desired the jury of matrons, who stood at my right hand, to inform themselves of her condition, and know whether there were any private reasons why she might not make her appearance separate from her petticoat. This was managed with great discretion, and had such an effect, that upon the return of the verdict from the bench of matrons, I issued out an order forthwith, that the criminal should be stripped of her encumbrances, till she became little enough to enter my house. I had before given directions for an engine³ of several legs, that could contract or open itself like the top of an umbrella, in order to place the petticoat upon it, by which means I might take a leisurely survey of it, as it should appear in its proper dimensions. This was all done accordingly; and forthwith, upon the closing of the engine, the petticoat was brought into court. I then directed the machine to be set upon the table, and dilated in such a manner, as to show the garment in its utmost circumference; but my great hall was too narrow for the experiment; for before it was half unfolded, it described so immoderate a circle, that the lower part of it brushed upon my face as I sat in my chair of judicature. I then inquired for the person that belonged to the petticoat; and, to my great surprise, was directed to a very beautiful young damsel, with so pretty a face and shape, that I bid her come out

3. Spartans.

1. "The least part of her is the woman herself"—Ovid's *Remedia Amoris* ("The Cure of Love"), line 344.

2. Extravagant hoop-petticoats, stiffened by whalebone, had recently come into fashion.

3. Mechanical contrivance.

of the crowd, and seated her upon a little crock⁴ at my left hand. "My pretty maid," said I, "do you own yourself to have been the inhabitant of the garment before us?" The girl I found had good sense, and told me with a smile, "That notwithstanding it was her own petticoat, she should be very glad to see an example made of it; and that she wore it for no other reason, but that she had a mind to look as big and burly as other persons of her quality; that she had kept out of it as long as she could, and till she began to appear little in the eyes of all her acquaintance; that if she laid it aside, people would think she was not made like other women." I always give great allowances to the fair sex upon account of the fashion, and therefore was not displeased with the defense of the pretty criminal. I then ordered the vest⁵ which stood before us to be drawn up by a pulley to the top of my great hall, and afterwards to be spread open by the engine it was placed upon, in such a manner, that it formed a very splendid and ample canopy over our heads, and covered the whole court of judicature with a kind of silken rotunda, in its form not unlike the cupola of St. Paul's. I entered upon the whole cause with great satisfaction, as I sat under the shadow of it.

The counsel for the petticoat was now called in, and ordered to produce what they had to say against the popular cry which was raised against it. They answered the objections with great strength and solidity of argument, and expatiated in very florid harangues, which they did not fail to set off and furbelow⁶ (if I may be allowed the metaphor) with many periodical sentences and turns of oratory. The chief arguments for their client were taken, first, from the great benefit that might arise to our woolen manufactory from this invention, which was calculated as follows: the common petticoat has not above four yards in the circumference; whereas this over our heads had more in the semidiameter;⁷ so that by allowing it twenty-four yards in the circumference, the five millions of woolen petticoats, which (according to Sir William Petty)⁸ supposing what ought to be supposed in a well-governed state, that all petticoats are made of that stuff, would amount to thirty millions of those of the ancient mode. A prodigious improvement of the woolen trade! and what could not fail to sink the power of France in a few years.

To introduce the second argument, they begged leave to read a petition of the rope-makers, wherein it was represented, that the demand for cords, and the price of them, were much risen since this fashion came up. At this, all the company who were present lifted up their eyes into the vault; and I must confess, we did discover many traces of cordage which were interwoven in the stiffening of the drapery.

A third argument was founded upon a petition of the Greenland trade,⁹ which likewise represented the great consumption of whalebone which would be occasioned by the present fashion, and the benefit which would thereby accrue to that branch of the British trade.

To conclude, they gently touched upon the weight and unwieldiness of the garment, which they insinuated might be of great use to preserve the honor of families.

These arguments would have wrought very much upon me (as I then told the company in a long and elaborate discourse), had I not considered the great and additional expense which such fashions would bring upon fathers and husbands; and therefore by no means to be thought of till some years after a peace.

4. Stool.

5. Garment.

6. Ornament (like the flounce of a dress). "Periodical sentences" consist of several clauses, usually with elaborate rhetorical constructions.

7. Radius.

8. Economist (1623–87), famous for his exact calculations, who helped invent the science of statistics.

9. The whaling industry.

I further urged, that it would be a prejudice to the ladies themselves, who could never expect to have any money in the pocket, if they laid out so much on the petticoat. To this I added, the great temptation it might give to virgins, of acting in security like married women, and by that means give a check to matrimony, an institution always encouraged by wise societies.

At the same time, in answer to the several petitions produced on that side, I showed one subscribed by the women of several persons of quality, humbly setting forth, that since the introduction of this mode, their respective ladies had (instead of bestowing on them their cast¹ gowns) cut them into shreds, and mixed them with the cordage and buckram, to complete the stiffening of their under-petticoats. For which, and sundry other reasons, I pronounced the petticoat a forfeiture; but to show that I did not make that judgment for the sake of filthy lucre, I ordered it to be folded up, and sent it as a present to a widow gentlewoman, who has five daughters, desiring she would make each of them a petticoat out of it, and send me back the remainder, which I design to cut into stomachers, caps, facings of my waistcoat sleeves, and other garnitures suitable to my age and quality.

I would not be understood, that (while I discard this monstrous invention) I am an enemy to the proper ornaments of the fair sex. On the contrary, as the hand of nature has poured on them such a profusion of charms and graces, and sent them into the world more amiable and finished than the rest of her works; so I would have them bestow upon themselves all the additional beauties that art can supply them with, provided it does not interfere with, disguise, or pervert, those of nature.

I consider woman as a beautiful romantic animal, that may be adorned with furs and feathers, pearls and diamonds, ores and silks. The lynx shall cast its skin at her feet to make her a tippet;² the peacock, parrot, and swan, shall pay contributions to her muff; the sea shall be searched for shells, and the rocks for gems; and every part of nature furnish out its share towards the embellishment of a creature that is the most consummate work of it. All this I shall indulge them in; but as for the petticoat I have been speaking of, I neither can nor will allow it.³

STEELE: [The Gentleman; The Pretty Fellow]

The Tatler, No. 21, *Saturday*, May 28, 1709

Quidquid agunt homines—

*—nostri est farrago libelli.*¹

—JUVENAL, *Satire* 1.85–86

White's Chocolate House,² May 26

A gentleman has writ to me out of the country a very civil letter, and said things which I suppress with great violence to my vanity. There are many terms

1. Cast-off.

2. Stole

3. On this paragraph, Virginia Woolf commented, "As for women—or 'the fair sex,' as Addison liked to call them—their follies were past counting. He did his best to count them, with a loving particularity which roused the ill-humor of Swift. But he did it very charmingly, with a natural relish for the task. * * *

In all these matters Addison was on the side

of sense and taste and civilization."

1. "Whatever men do * * * shall form the motley subject of my book." Steele used this epigraph for all but a very few of the first 62 *Tatlers*.

2. One of the fashionable chocolate houses, from which Steele, in the earlier numbers of the *Tatler*, dated "accounts of gallantry, pleasure, and entertainment."

in my narratives which he complains want explaining, and has therefore desired that, for the benefit of my country readers, I would let him know what I mean by a Gentleman, a Pretty Fellow, a Toast, a Coquette, a Critic, a Wit, and all other appellations of those now in the gayer world, who are in possession of these several characters; together with an account of those who unfortunately pretend to them. I shall begin with him we usually call a Gentleman, or man of conversation.

It is generally thought that warmth of imagination, quick relish of pleasure, and a manner of becoming it, are the most essential qualities for forming this sort of man. But anyone that is much in company will observe that the height of good breeding is shown rather in never giving offense, than in doing obliging things. Thus, he that never shocks you, though he is seldom entertaining, is more likely to keep your favor than he who often entertains, and sometimes displeases you. The most necessary talent therefore in a man of conversation, which is what we ordinarily intend by a fine gentleman, is a good judgment. He that has this in perfection is master of his companion, without letting him see it; and has the same advantage over men of any other qualifications whatsoever, as one that can see would have over a blind man of ten times his strength.

This is what makes Sophronius the darling of all who converse with him, and the most powerful with his acquaintance of any man in town. By the light of this faculty, he acts with great ease and freedom among the men of pleasure, and acquits himself with skill and dispatch among the men of business. All which he performs with so much success that, with as much discretion in life as any man ever had, he neither is, nor appears, cunning. But as he does a good office, if he ever does it, with readiness and alacrity, so he denies what he does not care to engage in, in a manner that convinces you that you ought not to have asked it. His judgment is so good and unerring, and accompanied with so cheerful a spirit, that his conversation is a continual feast, at which he helps some, and is helped by others, in such a manner that the equality of society is perfectly kept up, and every man obliges as much as he is obliged: for it is the greatest and justest skill in a man of superior understanding, to know how to be on a level with his companions. This sweet disposition runs through all the actions of Sophronius, and makes his company desired by women, without being envied by men. Sophronius would be as just as he is, if there were no law; and would be as discreet as he is, if there were no such thing as calumny.

In imitation of this agreeable being, is made that animal we call a Pretty Fellow; who being just able to find out that what makes Sophronius acceptable is a natural behavior, in order to the same reputation, makes his own an artificial one. Jack Dimple is his perfect mimic, whereby he is of course the most unlike him of all men living. Sophronius just now passed into the inner room directly forward: Jack comes as fast after as he can for the right and left looking glass, in which he had but just approved himself by a nod at each, and marched on. He will meditate within for half an hour, till he thinks he is not careless enough in his air, and come back to the mirror to recollect his forgetfulness. * * *

STEELE: [Dueling]

The Tatler, No. 25, Tuesday, June 7, 1709

*Quidquid agunt homines—
—nostrum est farrago libelli.
—JUVENAL, Satire I.85–86*

White's Chocolate House, June 6

A letter from a young lady, written in the most passionate terms, wherein she laments the misfortune of a gentleman, her lover, who was lately wounded in a duel, has turned my thoughts to that subject, and inclined me to examine into the causes which precipitate men into so fatal a folly. And as it has been proposed to treat of subjects of gallantry in the article from hence, and no one point in nature is more proper to be considered by the company who frequent this place than that of duels, it is worth our consideration to examine into this chimerical groundless humor, and to lay every other thought aside, until we have stripped it of all its false pretenses to credit and reputation amongst men.

But I must confess, when I consider what I am going about, and run over in my imagination all the endless crowd of men of honor who will be offended at such a discourse, I am undertaking, methinks, a work worthy an invulnerable hero in romance, rather than a private gentleman with a single rapier; but as I am pretty well acquainted by great opportunities with the nature of man, and know of a truth that all men fight against their will, the danger vanishes, and resolution rises upon this subject. For this reason, I shall talk very freely on a custom which all men wish exploded, though no man has courage enough to resist it.

But there is one unintelligible word, which I fear will extremely perplex my dissertation, and I confess to you I find very hard to explain, which is the term "satisfaction." An honest country gentleman had the misfortune to fall into company with two or three modern men of honor, where he happened to be very ill treated; and one of the company, being conscious of his offense, sends a note to him in the morning, and tells him he was ready to give him satisfaction. "This is fine doing," says the plain fellow; "last night he sent me away cursedly out of humor, and this morning he fancies it would be a satisfaction to be run through the body."

As the matter at present stands, it is not to do handsome actions denominates a man of honor; it is enough if he dares to defend ill ones. Thus you often see a common sharper in competition with a gentleman of the first rank; though all mankind is convinced that a fighting gamester is only a pickpocket with the courage of an highwayman. One cannot with any patience reflect on the unaccountable jumble of persons and things in this town and nation, which occasions very frequently that a brave man falls by a hand below that of a common hangman, and yet his executioner escapes the clutches of the hangman for doing it. I shall therefore hereafter consider how the bravest men in other ages and nations have behaved themselves upon such incidents as we decide by combat; and show, from their practice, that this resentment neither has its foundation from true reason or solid fame; but is an imposture, made of cowardice, falsehood, and want of understanding. For this work, a good history of quarrels would be very edifying to the public, and I apply myself to the town for particulars and circumstances within their knowledge, which may serve to

embellish the dissertation with proper cuts.¹ Most of the quarrels I have ever known have proceeded from some valiant coxcomb's persisting in the wrong, to defend some prevailing folly, and preserve himself from the ingenuity² of owning a mistake.

By this means it is called "giving a man satisfaction" to urge your offense against him with your sword; which puts me in mind of Peter's order to the keeper, in *The Tale of a Tub*:³ "If you neglect to do all this, damn you and your generation forever: and so we bid you heartily farewell." If the contradiction in the very terms of one of our challenges were as well explained and turned into downright English, would it not run after this manner?

"SIR,

"Your extraordinary behavior last night, and the liberty you were pleased to take with me, makes me this morning give you this, to tell you, because you are an ill-bred puppy, I will meet you in Hyde Park an hour hence; and because you want both breeding and humanity, I desire you would come with a pistol in your hand, on horseback, and endeavor to shoot me through the head to teach you more manners. If you fail of doing me this pleasure, I shall say you are a rascal, on every post in town: and so, sir, if you will not injure me more, I shall never forgive what you have done already. Pray, sir, do not fail of getting everything ready; and you will infinitely oblige, sir, your most obedient humble servant, etc." * * *

ADDISON: [Sir Roger at Church]

The Spectator, No. 112, Monday, July 9, 1711

Ἀθανάτους μὲν πρῶτα θεοὺς νόμῳ ὥς διάκειται, Τίμα.¹
—PYTHAGORAS

I am always very well pleased with a country Sunday, and think, if keeping holy the seventh day were only a human institution, it would be the best method that could have been thought of for the polishing and civilizing of mankind. It is certain the country people would soon degenerate into a kind of savages and barbarians were there not such frequent returns of a stated time, in which the whole village meet together with their best faces, and in their cleanliest habits, to converse with one another upon indifferent subjects, hear their duties explained to them, and join together in adoration of the Supreme Being. Sunday clears away the rust of the whole week, not only as it refreshes in their minds the notions of religion, but as it puts both the sexes upon appearing in their most agreeable forms, and exerting all such qualities as are apt to give them a figure in the eye of the village. A country fellow distinguishes himself as much in the churchyard as a citizen² does upon the 'Change, the whole parish politics being generally discussed in that place either after sermon or before the bell rings.

My friend Sir Roger, being a good churchman, has beautified the inside of

1. Either woodcuts or engravings on copper plates.

2. Honorable candor.

3. In Swift's satire, the Roman Church is attacked in the character of Peter. The passage (slightly misquoted) satirizes the Pope's practice of issuing indulgences.

1. "First worship the immortal gods as custom decrees." The first of the so-called Golden Verses of Pythagoras.

2. A citizen of the City of London, hence commonly a merchant. The "'Change" is the Exchange in London, where merchants met to transact business.

his church with several texts of his own choosing; he has likewise given a handsome pulpit cloth, and railed in the communion table at his own expense. He has often told me that, at his coming to his estate, he found his parishioners very irregular; and that, in order to make them kneel and join in the responses, he gave every one of them a hassock and a Common Prayer book, and at the same time employed an itinerant singing master, who goes about the country for that purpose, to instruct them rightly in the tunes of the Psalms; upon which they now very much value themselves, and indeed outdo most of the country churches that I have ever heard.

As Sir Roger is landlord to the whole congregation, he keeps them in very good order, and will suffer nobody to sleep in it besides himself; for if by chance he has been surprised into a short nap at sermon, upon recovering out of it he stands up and looks about him, and if he sees anybody else nodding, either wakes them himself, or sends his servant to them. Several other of the old knight's particularities break out upon these occasions; sometimes he will be lengthening out a verse in the Singing-Psalms half a minute after the rest of the congregation have done with it; sometimes, when he is pleased with the matter of his devotion, he pronounces "Amen" three or four times to the same prayer; and sometimes stands up when everybody else is upon their knees, to count the congregation, or see if any of his tenants are missing.

I was yesterday very much surprised to hear my old friend, in the midst of the service, calling out to one John Matthews to mind what he was about, and not disturb the congregation. This John Matthews, it seems, is remarkable for being an idle fellow, and at that time was kicking his heels for his diversion. This authority of the knight, though exerted in that odd manner which accompanies him in all circumstances of life, has a very good effect upon the parish, who are not polite³ enough to see anything ridiculous in his behavior; besides that the general good sense and worthiness of his character make his friends observe these little singularities as foils that rather set off than blemish his good qualities.

As soon as the sermon is finished, nobody presumes to stir till Sir Roger is gone out of the church. The knight walks down from his seat in the chancel between a double row of his tenants, that stand bowing to him on each side, and every now and then inquires how such an one's wife, or mother, or son, or father do, whom he does not see at church—which is understood as a secret reprimand to the person that is absent.

The chaplain has often told me that upon a catechizing day, when Sir Roger has been pleased with a boy that answers well, he has ordered a Bible to be given him next day for his encouragement, and sometimes accompanies it with a flitch of bacon to his mother. Sir Roger has likewise added five pounds a year to the clerk's place; and, that he may encourage the young fellows to make themselves perfect in the church service, has promised, upon the death of the present incumbent, who is very old, to bestow it according to merit.

The fair understanding between Sir Roger and his chaplain, and their mutual concurrence in doing good, is the more remarkable because the very next village is famous for the differences and contentions that rise between the parson and the squire, who live in a perpetual state of war. The parson is always preaching at the squire, and the squire, to be revenged on the parson, never comes to church. The squire has made all his tenants atheists and tithe-stealers;⁴

3. Refined.

4. Farmers who cheat the parson to whom they are

bound to pay annual tithes (i.e., a tenth of the produce of their farms).

while the parson instructs them every Sunday in the dignity of his order, and insinuates to them almost in every sermon that he is a better man than his patron. In short, matters are come to such an extremity that the squire has not said his prayers either in public or private this half year; and that the parson threatens him, if he does not mend his manners, to pray for him in the face of the whole congregation.

Feuds of this nature, though too frequent in the country, are very fatal to the ordinary people, who are so used to be dazzled with riches that they pay as much deference to the understanding of a man of an estate as of a man of learning; and are very hardly brought to regard any truth, how important soever it may be, that is preached to them, when they know there are several men of five hundred a year who do not believe it.

ADDISON: [Sir Roger at the Assizes¹]

The Spectator, No. 122, Friday, July 20, 1711

*Comes jucundus in via pro vehiculo est.*²
—PUBLILIUS SYRUS, *Fragments*

A man's first care should be to avoid the reproaches of his own heart; his next, to escape the censures of the world. If the last interferes with the former, it ought to be entirely neglected; but otherwise there cannot be a greater satisfaction to an honest mind than to see those approbations which it gives itself seconded by the applauses of the public. A man is more sure of his conduct when the verdict which he passes upon his own behavior is thus warranted and confirmed by the opinion of all that know him.

My worthy friend Sir Roger is one of those who is not only at peace within himself but beloved and esteemed by all about him. He receives a suitable tribute for his universal benevolence to mankind in the returns of affection and good will which are paid him by everyone that lives within his neighborhood. I lately met with two or three odd instances of that general respect which is shown to the good old knight. He would needs carry Will Wimble³ and myself with him to the county assizes. As we were upon the road, Will Wimble joined a couple of plain men who rid before us, and conversed with them for some time, during which my friend Sir Roger acquainted me with their characters.

"The first of them," says he, "that has a spaniel by his side, is a yeoman⁴ of about an hundred pounds a year, an honest man. He is just within the Game Act,⁵ and qualified to kill an hare or a pheasant. He knocks down a dinner with his gun twice or thrice a week; and by that means lives much cheaper than those who have not so good an estate as himself. He would be a good neighbor if he did not destroy so many partridges; in short he is a very sensible man, shoots flying,⁶ and has been several times foreman of the petty jury.⁷

1. Periodic sessions of superior courts held by visiting judges throughout England.

2. "An agreeable companion upon the road is as good as a coach." Addison substituted *jucundus* for the original's *jacundus* ("eloquent").

3. A character used by Addison to illustrate the injury done to younger sons of gentlemen by not educating them for a profession or to trade.

4. A man who owns and cultivates a small estate. His rank is just below that of gentleman.

5. This law restricted the right to kill game to owners of land whose annual income was £100 or more.

6. A true sportsman, he shoots birds only when they are on the wing.

7. The trial jury of twelve in an ordinary civil or criminal case.

"The other that rides along with him is Tom Touchy, a fellow famous for taking the law of everybody. There is not one in the town where he lives that he has not sued at a quarter sessions. The rogue had once the impudence to go to law with the widow.⁸ His head is full of costs, damages, and ejectments; he plagued a couple of honest gentlemen so long for a trespass in breaking one of his hedges, till he was forced to sell the ground it enclosed to defray the charges of the prosecution. His father left him fourscore pounds a year, but he has cast⁹ and been cast so often that he is not now worth thirty. I suppose he is going upon the old business of the willow tree."

As Sir Roger was giving me this account of Tom Touchy, Will Wimble and his two companions stopped short till we came up to them. After having paid their respects to Sir Roger, Will told him that Mr. Touchy and he must appeal to him upon a dispute that arose between them. Will, it seems, had been giving his fellow travelers an account of his angling one day in such a hole; when Tom Touchy, instead of hearing out his story, told him that Mr. Such-an-one, if he pleased, might take the law of him for fishing in that part of the river. My friend Sir Roger heard them both, upon a round trot;¹ and after having paused some time, told them, with an air of a man who would not give his judgment rashly, "that much might be said on both sides." They were neither of them dissatisfied with the knight's determination, because neither of them found himself in the wrong by it. Upon which we made the best of our way to the assizes.

The court was sat before Sir Roger came; but notwithstanding all the justices had taken their places upon the bench, they made room for the old knight at the head of them; who, for his reputation in the country, took occasion to whisper in the judge's ear that he was glad his lordship had met with so much good weather in his circuit. I was listening to the proceedings of the court with much attention, and infinitely pleased with that great appearance and solemnity which so properly accompanies such a public administration of our laws, when, after about an hour's sitting, I observed to my great surprise, in the midst of a trial, that my friend Sir Roger was getting up to speak. I was in some pain for him, till I found he had acquitted himself of two or three sentences, with a look of much business and great intrepidity.

Upon his first rising the court was hushed, and a general whisper ran among the country people that Sir Roger was up. The speech he made was so little to the purpose that I shall not trouble my readers with an account of it; and I believe was not so much designed by the knight himself to inform the court, as to give him a figure in my eye, and keep up his credit in the country.

I was highly delighted, when the court rose, to see the gentlemen of the country gathering about my old friend, and striving who should compliment him most; at the same time that the ordinary people gazed upon him at a distance, not a little admiring his courage that was not afraid to speak to the judge.

In our return home we met with a very odd accident which I cannot forbear relating, because it shows how desirous all who know Sir Roger are of giving him marks of their esteem. When we were arrived upon the verge of his estate, we stopped at a little inn to rest ourselves and our horses. The man of the house had, it seems, been formerly a servant in the knight's family; and to do honor to his old master, had some time since, unknown to Sir Roger, put him up in a signpost before the door; so that the knight's head had hung out upon the road

8. The woman whom Sir Roger had loved in his youth. She is frequently mentioned in essays that deal with the old knight.

9. Defeated in a lawsuit.

1. While trotting briskly.

about a week before he himself knew anything of the matter. As soon as Sir Roger was acquainted with it, finding that his servant's indiscretion proceeded wholly from affection and good will, he only told him that he had made him too high a compliment; and when the fellow seemed to think that could hardly be, added, with a more decisive look, that it was too great an honor for any man under a duke; but told him at the same time that it might be altered with a very few touches, and that he himself would be at the charge of it. Accordingly they got a painter, by the knight's directions, to add a pair of whiskers to the face, and by a little aggravation of the features to change it into the Saracen's Head. I should not have known this story had not the innkeeper, upon Sir Roger's alighting, told him in my hearing that his honor's head was brought back last night with the alterations that he had ordered to be made in it. Upon this my friend, with his usual cheerfulness, related the particulars above-mentioned, and ordered the head to be brought into the room. I could not forbear discovering greater expressions of mirth than ordinary upon the appearance of this monstrous face, under which, notwithstanding it was made to frown and stare in a most extraordinary manner, I could still discover a distant resemblance of my old friend. Sir Roger, upon seeing me laugh, desired me to tell him truly if I thought it possible for people to know him in that disguise. I at first kept my usual silence; but upon the knight's conjuring me to tell him whether it was not still more like himself than a Saracen, I composed my countenance in the best manner I could, and replied that much might be said on both sides.

These several adventures, with the knight's behavior in them, gave me as pleasant a day as ever I met with in any of my travels.